

Every response includes attitude and is of an attitude, but this does not mean that a teacher, hearing, observing, and noting a response knows the attitude, ^{I+} because he does not know the circumstances under which ^{an attitude has} it has been formulated (which) ~~is the factor that gives the attitude decision, that he will be able to decide what is in any given circumstance or state and decides what its quality will be. In other words,~~ most attitudes are confused or artificial and that is why they can vacillate so much with circumstances.

~~And the reason why they~~
can do so is that during
the ~~period~~ ^{period} of formation, during
the ~~same~~ period when they
are formulated, they
have ~~just~~ ^{just} a ~~small~~ ^{small} ~~amount~~ ^{amount} of
advice.

In the strongly intelligent mind, the attitude does not lend itself to weak and vacillatory performances because it does not seek ^{the} advantages ^{valued for} of the ^{or experiences} ordinary ~~achievements~~ of happiness. It cannot be satisfied with being continuously ^{pre-occupied with} on a pettifogging ~~level~~ ^{tricks. Having a intelligence}. Its intelligent activity is more positive than that of the nature which almost invariably is on the lookout for every mean satisfaction because ~~that is all it knows. Therefore~~ it is always on the lookout for it and ^{is} is afraid of ~~ever venturing beyond it. what it knows.~~

P. 105

P. 106

Where there is no ^{clear} clearness of penetration into
the ^{choice} understanding of the value of actions and their
attitudes, ^{there can only be an} it must lead to the inferior appraisal
of the understanding being scrutinized. Unless the
mind is originally strengthened in the skill of
unbiased inquiry into itself, it will oppose self-
inquiry and proceed along corrupted thinking. Its
estimating processes will always be corrupted by
bias. In being neglected ~~self~~ inquiry into itself,
it will proceed along the ways of
corrupted thinking things as it inquires
into the self of another.

P.107

In all teaching and testing, knowledge of the answers given is far less important than knowledge of the attitudes going with them. But in order to know the attitude with which the answers are given, the teacher has to know his pupils. He has to know them with a neutral attitude and not with his ^{usual} likes and dislikes. These he may have but he will know enough so that he will not be ruled by them. Therefore the mind which appraises the qualities of other minds has, of its own volition, its own development, to be a neutrally self-judging or self-appraising mind.

P.108

And being a person of more insight than his pupils, not more shrewd in the sense of ~~possessing pedestrian shrewdness~~ ^{shrewdness}, which makes for ordinary or extraordinary success in the ordinary things of life (which is not success because ^{schneidman} it always meets with an ordinary end and no human being wants an ordinary end no matter how extraordinary its success ^{of the ordinary} may be in the ordinary things), he will be able to detect the actual attitudes by which they truly behave. He will also know the attitudes ^{with} at which they play hide-and-seek - but ^{though} the detection of these is not the important thing. ^{may be} It is evident to any fool. One doesn't need ~~to~~ a keen sight, ~~a keen~~ ^{will} mind, to detect them for it is exactly these that the average mind is always parading in the hope that these will be taken for his ^{actual} true attitudes. *

P.110

~~He can meet them directly insofar as he can meet himself directly.~~ ^{The good teacher} He can meet ^{his students} them directly insofar as he can meet himself directly. He is attitude which is not circumloquatory, ^{which is} always taking sides, following mainly ^{and} or

P. 110

merely likes and dislikes, whim and mood, and ^{doing so} ~~there~~ not only
on the surface but deep in the consciousness.

2

^{can} ~~In no case~~, Attitude ~~does not~~ ^{it} contradict ^{or hyperbolic} performance, but
~~however~~ one attitude-performance can and very often does
contradict another. And it is exactly in this
inconsistency, this vacillation, that weakness of
attitude lies. To know weakness of mind when present,
as well as the consistent seeking of clearness or
strength of mind, ^{or the instruction} ~~we~~ cannot compare ^{an} ~~one~~ attitude-
performance ^{shown in} ~~manifested in~~ one ^{occasional} circumstance with
a similar attitude-performance ^{shown in another} ~~manifested in another~~.
~~We~~ ^{he} cannot for the reason that if ^{he} ~~we~~ neither know the
^{or value or quality} meaning of the first nor of the second, it will be
impossible for ^{him} ~~us~~ to compare the two.

But the good teacher is able to do so.
He alone is able to meet his students
directly.